

Boston M 991

Thursday, May 26, 1966

Must Remain in
Transcription Room

I didn't have a chance to listen to your Tuesday tape, that is, the day before yesterday. It got in this morning. I listened to the very beginning when Ed starts to talk about reading and then I thought it might be a good idea if those who feel inclined and who were here at that Tuesday meeting would tell me what their impression was of that meeting and the different subjects or so that you talked about and that perhaps we can talk some more about, or in what respect you felt that it was not right or that you can be critical about it and what you ought to change or how it could be changed. Would that be a good idea? To give me an impression of what your reaction was to the Tuesday. Yes, Ed.

Q: I have a feeling that it is now definitely not thinking in terms-- not thinking just subjectively--now very definitely there is much less of a tendency to be inconsiderate of others in speaking to them. I found, in thinking about the tape, that I myself didn't speak I don't think with the right kind of consideration coming from myself when I spoke to Janice and others who spoke to her spoke to her very very considerately at the end of the tape, the part that you did not hear. And I think that this is something going in the right direction that will create--help to create a warmer feeling between all of us. I feel that something was growing in that direction from the tape, the last tape.

A: What were the subjects you talked about?

Q: I talked about the reading of All and Everything. I had previously said, I think at a meeting and I think it was also on a tape, that in reading the one track--the one hour of reading time that I read each week three times, I found that the first two readings were very good, and I received a great deal of information from All and Everything. But the third reading I had a

hard time keeping my attention focused on what was transpiring in the book in the words of Gurdjieff--Beelzebub.

A: Now wait a minute. What do you mean by three readings?

Q: I study a one-hour track of tape per week and I don't go on to the next reel, the next track until the week is finished and I read...

A: What's on the next track?

Q: A continuation of All and Everything--the next section of reading material--the next hour's worth of reading material on the next track. I have...

A: But don't you read the book continuously?

Q: No, I've been spending a week on an hour's worth of reading time, reading it over and over again, but in sequence.

A: But why?

Q: What?

A: Why?

Q: So that I could study the book now a little bit, because last year I read it according to your indications in excess of the number of times suggested. And just read it through separately that number of times.

A: You read it three times didn't you?

Q: Four.

A: All right. And now you are studying the book.

Q: Now I'm studying.

A: OK.

Q: And now I have the book recorded on twenty-two reels of tape that have an hour of reading on each side. This means forty-two hours of reading time on the tape. And I take one tape and read one side of it for a week at least three times and in doing this I found that the first two times I gained a great deal of new material from All and Everything that I hadn't received before,

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but that the third time was not as productive in this direction. So I decided to try an experiment. And I decided to switch the position of the reading in which I didn't get so much out of the reading. I decided that on the first reading I would try to be as aware of myself as possible while reading without being too concerned as to whether or not I knew anything of the material of the book. And on the second two readings I would concentrate on studying. And this seemed to have a different kind of an effect. In other words, when I began to read the second two times, this time paying attention to the material of the book, I discovered that there were many things that would come through to me almost like those sequences in life when you suddenly come to yourself and think, Gee I've been here before. And the first reading, portions of it, must have made some kind of a peculiar impression on me even though I didn't hear them with my ears, or with my mind--because the part about Soolionensius, for example--it seemed to me that I've become so familiar with Soolionensius, that it had been described in all the previous chapters of the book at least once before reading it this time. And other parts of the book seemed to come through to me with this kind of clarity. Now whether this is a right thing to do or not I don't know. I mentioned it on the tape so that you could tell me.

A: Yes. I got that far. Ed, I think that when you realize what one reads for it is in order to extract something from the book.

Q: Yes.

A: It is not a question of using the reading in order to be aware of one's self. What is in the book while you read it has a certain value mentally and sometimes emotionally. Now I read it for the first time and with whatever takes place in me while I read it like any other book. Then when I read it for the second time and I start again I probably can profit by what has taken place while reading it for the first time. The same thing applies when I take it up again

for the third time, that during the second time when I read it aloud as if to someone else, that then for the third time I really read it. Now if I finish reading, and even including four times I am at a certain stage in which I can understand certain things from the book. And it depends now on the further development of myself how much more I will understand from any subsequent readings. Now the change which takes place in a person after he has read the book and digested it, and then whatever he knows he tries to put to practice in his life. It depends then on how he changes in his life by means of work: that then his mind may be able to understand or to contain certain things which in the beginning or even during the process he did not or was not able to understand. Now that changing of the possibility of the understanding, the changing of the instrument of the mind is a long process. And that therefore when I try to read it now for two or three times in succession, I haven't changed very much in that particular little period of one hour, and it is quite useless, because what I go through for the first time one-hour reading, and for a second time, I may pick up certain things that I haven't listened to, but when I do it for a third time it becomes much too monotonous and there is nothing in my mind that has changed that it can take it now in a better way that I can digest more. So I think that it is quite wrong. I would simply read it for the first time and ~~the~~ the sixth time, but I would read it in sequence.

Q: I do.

A: And it's only when you remember certain sections which have struck you, let's say, On Religion, or on Russia, you mentioned that, or the chapter on Hypnotism, or even, say, on the Form and Sequence. Or if you want to go back on art and Ashiata Shiemash and listen to The Terror of the Situation. Things of that kind that you remember and that you would like to read again, simply single them out, and then read that and try to digest it. And you digest it then with

whatever is the instrument with which you can digest, either your mind, or your feeling, or perhaps your heart as an emotional quality. And then you let it go, because whatever you extract from it, you then are supposed to put again into practice in the rest of daily life, and in digesting it you may be able to open up your mind a little more again, so that any subsequent reading might throw a light on it. Many times with the readings, when one goes further, it is not dependent on the reading at all; it is that sometimes in ordinary life you are working and you get a certain insight from the application of work. Trying to find out what work really means--this is the constant endeavor of working and trying to become more impartial, less identified, more realization of momentary living or more seeing in how far one should and can go against tendencies or traits of character or obstacles that are in the way. And with this I simply accumulate another form of data which belongs to my being and not to the different functions of my personality. Now when there is a certain quantity of--let's call it being-material--deposited in one, sometimes when it gets to a certain point, almost I would say maximum, it starts to assert itself. And then, all of a sudden, it seems as if it gives an insight into the situation which beforehand one could not understand and for which there was not enough material available, so that then the understanding of certain things, including reading the book, will depend on the accumulation of certain data up to a point, I call it a maximum point, a point at which there is enough, on which then, afterwards, I could stand and to some extent start to draw from it. You remember you have made reference every once in a while to bank deposits; it is the accumulation of that kind of material up to a certain point when one is allowed then to draw checks against it. And it is when it reaches this minimum balance requirement in one's own psychological development that, then, all of a sudden, there is an insight that one gets at that point, and you don't get it by means

of continued reading, you see. So in order to allow for that possibility of gradually changing and gradually being affected by it you have to allow time, and the time being used, partly at least, in the pursuit of trying to wake up, will then enable one at times all of a sudden coming to a certain insight which then is helpful in understanding what you are reading.

I would simply continue to read in a certain sequence, and again submit one's self to the same kind of influence, that there is and has been since the first reading. And only when I want to recall certain things that someone mentions, the name Abdil, and says who was he, or what was really the story about King Konuzion in Atlantis, to what actually did Gurdieff say when he talked about the two rivers. You see, if you want to refresh your memory, then take such parts out of the book and read them separately.

Q: Shall I continue at all with the repeated reading during the week of an hour's worth?

A: No. I would read consecutively.

Q: Just read continuously.

A: I think so. Unless there is a certain part that you feel that you want to reread.

Q: Well, I find all parts to be this way.

A: No, it isn't.

Q: It isn't?

A: No, no. Not all parts are the same.

Q: No, there are parts that I can take out...

A: And not all parts can affect you the same way--and not all parts are at a certain stage of one's development of use.

Q: So from now on I should read it continuously and read in between times--that is...

A: No--read, read through the book.

Q: Read through the book.

A: Read through it. Don't read anything in between unless there is a special subject...

Q: That's what I mean.

A: ...you want to refresh your memory on. All right. It has nothing to do with the reading.

Q: All right.

A: All right?

Q: All right, Mr. Nyland.

A: Good. What else did you talk about? This question of reading is just a little bit of something. What were the subjects which you agreed on or disagreed, or did you talk about work? Interpretation of work. Did you relate experiences of yourself? Yes Winifred.

Q: Paul related an experience that he had.

A: Paul here tonight?

Q: Yes I am.

A: Go ahead Winifred.

Q: Would you still like me to.

A: Oh, yes. You tell what Paul did. Paul will check you out.

Q: Paul talked about a very difficult emotional time. And that he couldn't fight the emotional reacting, but had an intuitive condition because of work that there was something besides what he was going through. And eventually he started to be able to catch moments of friction when he started to go back into the emotional state, when he had been slightly better off, and when he started to go back again he tried to wake up. He used a lot of simple things to keep him busy, to keep the emotional reaction down, and as it went away he could try and wake up from the friction of the emotion coming back. I believe

that's correct.

A: Why do you mention it?

Q: I was very interested in it.

A: Did she relate it right? Paul?

Q: Yes. I think close enough.

A: Why did it affect you? Did you have similar states?

Q: Yes.

A: Have you tried it since?

Q: I haven't had occasion to try it since, that was Tuesday.

A: So far then it is theoretical knowledge.

Q: Well, it isn't entirely theoretical, because part of what he said paralleled my experience already.

A: All right, good. So, what else was there? ...Yes John.

Q: Fred mentioned something that had a certain value for me. Simply that he was bringing All and Everything to his job and reading it before going to work and then a couple of times at coffee during the day. The two seemed to go together, the job and the reading. I've been trying to pick tasks for myself and they don't seem to go together with what I'm doing. And I was concerned about while you were away and you won't be assigning tasks, I want to go about selecting the right kind of tasks.

A: Are you carrying All and Everything with you now?

Q: No.

A: You don't believe that that would be helpful? If that's what Fred did.

Q: Yes. It might be.

A: You may try it. It helped Fred. Didn't it Fred?

Q: Yes.

A: So, if, you see I would try everything that looks plausible enough

or logical. And if it doesn't work, then it doesn't work. Maybe it is not good for you, or you are not as yet in a state where you could use it. Or maybe you are too far advanced, and it is of no use any more. But I would find out. It may not even be necessary to open the book. It is a pretty heavy book to carry anyhow. And that might give you an idea of, I ought to do something, now. You know? Whichever way it is, John. Try to find different ways of helping yourself. Fundamentally, always there has to be that kind of a wish that I want to make attempts to wake up. If that isn't there it's no use. Any kind of curiosity won't last. But whenever there is a real desire that one knows that something of that nature is necessary, then it doesn't matter what kind of thing will trigger it off. If my desire is that I want to find out how often can I really be awake then anything will help me that I give that particular chance to. If I give different objects around me, or different experiences, or different people, I endow them with a certain quality to tell me to wake up. Of course I do that in my mind, and I attach it, you might say, so that afterwards by association, I'm reminded to wake up. And it's sometimes extremely helpful in ordinary life, when you know what your life is going to be for the rest of the day, to take certain sections of that day, as you will live it, and to attach to certain moments when you will experience certain things, that then at that time you associate it with the wish to wake up. And usually when it does happen, the association will help you. You will have the thought that now is the time you ought to wake up and you have a chance. I don't want to say that you will do it, but at least there is a possibility. Sometimes I have suggested when, when you walk on the street and there are green or red lights for traffic, and you associate wishing to work with a green light. And you walk and it is red and you know it is going to be green. Already the anticipation of the greenness, and you make then, a compact with yourself, a pact, and you

say, when it is green I stand still and come to myself, or I take a deep breath, or I slow down.

Things like that in ordinary life, you see, not necessarily linked up with any profession or, because one is so busy then, and it does require so much of one's energy and attention to keep, simply, doing what you are supposed to do. But, the question then that then if during the time it is almost I would say, permissible, and that no harm is done to anyone else, when I'm not professionally engaged and I can afford even to take the time a little longer before I reach where I'm going. Then I can stand still on the street and give these kind of tasks to myself. Walking--when you walk a block, two blocks, or three blocks, vary it. I've mentioned it. Probably you have heard it on some tapes; every once in a while I talk about tasks of that kind. One block I walk with my head looking down; I don't want to look up. I have to be careful that I don't bump into anyone, but I stay on the sidewalk, and I keep on walking. But there is nothing to distract me. And during that time, as I move my feet, I try to become aware of the movement of my feet, my legs, just simple walk. The next block I change it and I look to the left, if on the left side the stores are, and I will continue to look at the left; I will continue to do window shopping, I will continue to have my attention all the time there as far as my mind is concerned. And I associate with that, the wish to be awake while I'm looking to the left side. The third block I walk very slowly, perhaps not always in a straight line, intentionally a little bit zig zag. To avoid walking into other people, hesitatingly, sometimes standing still as if I'm waiting for the bus, turning around maybe, all the time in a different way of my walking than I usually automatically would do. Also for using it for the purpose of trying to be awake to this body which goes through all kind of strange gyrations. Something of me could be awake to that.

Try it like that, in simplicity, in daily life. Don't depend too much

on the concentrated efforts that I say, now I'm going to sit, but now I'm going to work, but now I'm going to relax, now I'm going to meditate. Now I'm going to let my I exist. It's all a little nonsensical. Although one starts out with the best of intentions, it doesn't last. And one must know that, that it cannot really last, that ordinary life is so completely complex, it requires so much of my attention, and there is so little that I can convert into the desire, real desire, of being awake. I have to take, take care of all kind of little things probably that can remind me. But you see, when I attach that value to them, that is, when I endow such little things outside of me with a certain quality, that's different. I create that. And it is as if at such time that what is outside and I wish then it to remind me that it is an alarm clock, it is really that I endow it with the power of God. And then God, for me, during one, two, or three blocks, becomes my God to whom I will listen. And each time, then, that he would speak to me by association, that then I will have made a promise to myself, and I will heed it. I will listen, because after all, it was my own creation, and I wouldn't do that kind of thing in foolishness unless I would be willing to go through with it. So try it that way. As I say, it may be the big book. You can carry it, and it is cumbersome. You're liable to forget it. You put it in your jacket pocket and the jacket hangs down and you think that it might spoil it. Why do you have it with you? You know that day, you may not even open it. The fact it is there may already be a help. At lunch put it right next to you. Look at it. Put your hand on it, as if you swear on the Bible, and as you put your hand on All and Everything, hesitatingly you say, "Here I am, eating." You come to yourself. Try many thing...many, many things.

When I go away--ah, this would be the last time wouldn't it? So I probably should talk about that a little bit. What will you do? Of course

you are on your own a great deal of the time. Every three weeks it may be useful when I come, but there are always two other times at least that you are also by yourself and also including your Thursday, or your newcomers meeting. And of course there are some tapes from New York. You extract from that some knowledge. You listen to them by yourself and sometimes together. You make notes, maybe. Maybe you try to recall afterwards. I think there has to be more work, more work of that kind. I would almost call it devotion. And devotion is an emotional quality; it is not your mind. You can do many things with your mind and enjoy it, but it will not help you very much unless the emotion will come in with it, and ask questions. You see the emotion can ask a question of the mind--what are you going to do with all this knowledge? Why do you accumulate it? Why the notes? It's not the mind that asks that. It is really the emotion that starts to question a little bit the form of one's behavior. And that behavior includes many times the wish of accumulation of certain data in order to satisfy a mental process, as it were filling the mentality. And we are so used, when the mind is filled, and even when the mind is a little tired, that you will think you have something. I think you have to come to the conclusion that what you put in your mind you really don't have at all. It is probably stored away for a possibility of using it, and if your memory is good, it comes back every once in a while, and sometimes if you have an experience you only will be able to recall certain things that are similar, and then maybe they could have a value. But they don't make a value for you unless something else is done with that material. And of course the only way is the practice, that is, the effect on your body activity that is the result of what you know. And of course the emotion which has to play a part in it.

Ed, let's close that door, that window--if it's too warm, you can take

your coat off.

If I have knowledge in my head, I am so used to believe, that that is my life. I am satisfied with it because it gives me, many times, a certain authority. And by means of my mind, when I can explain certain things, I can hold the floor; and I can get admiration. We use the mind many times for very bad purposes--for a glorification of one's self, and if I try, at times, to eliminate all kinds of discussion and just to be and to express what is within me only by a certain form of manifestation relating to my physical behavior, and that I have to rely on those expressions of myself, and that I cannot use my mind--and sometimes I'm very facile and flexible in it, and I will be able to impress people by means of it. If I try to take a little different road, and not to use all the knowledge I have, but to digest the knowledge I do have in some way of activity, I call that manifestation of the physical body, and also engage in that the feeling that I have, a real feeling, towards a wish to grow up. Then of course I am, from the standpoint of ordinary life, a very poor kind of a man, a man you might say, who cannot talk, or cannot hold his own in a conversation. That would be extremely useful to have that kind of an experience when it is impossible for you to tell other people how wonderful you are. So it will all be dependent then on how you behave, and how you then, in that kind of a quietness, how you ^{can} then can use whatever there is then alive in you. And it has to be alive, of course, it has to, you might say, come down, from the highest floor, down to the basement, and be used there. And the force, for it, supplied by your real wish. And then in the manifestation of oneself one becomes much more of a man, a man who then really represents in the different ways of his manifesting, you see, we leave out now, a voice, although the voice could be used when it is not used with words. It could be expressed as a song, as music, particularly when the words are someone else's.

It can be used, of course, in the attitude and the posture; it can definitely be used in the way one looks; it also can be used in attentiveness towards others, and sometimes the gesture can be extremely illustrative of that what I really feel.

Try sometimes for a couple of hours in the company where perhaps you would be used to talk and sometimes where it may be expected that you do talk, to let your feelings be manifest and let your being be represented by this, let's call it for one moment two-thirds, it is of course much more, two-thirds of your personality, so as your mind is not one-third. It makes a lot of talk, and it makes it believe that it is worth much more even than one-third. It's very small. The mind is probably no more than four or five percent. The body--that of course, that is the determining factor of a human being and that is why the body has to be used, but this time it should be used simply as an expression of your manifestation emotionally felt, of being that what you are, linking then that what you are with that what you understand now, not what you know, and what you understand of work to be, and then to be in accordance with that understanding.

Now you use this kind of an idea by having or by giving a certain place to your mind in the functioning of it, and the taking in, like listening to some tapes, or like reading, taking it in, without any desire to give it out. So that you collect, now, data, for yourself, and then you digest it in the way I suggest, as a manifestation. In order to do this well you have to have another aim, because if the aim is the accumulation of knowledge in your head, it will be done, of course, for the fun or for the joy of your mental capacity. If you have another kind of an aim than taking notes down, even typing them, or writing them, or making resumes, when that is done for the good of other people, for the good of an idea and the maintenance of it, so that you yourself put your mind in, as a servant, to be used for that kind of a purpose--you take

away something of the enjoyment for yourself only, and you then spread it over the possibility of a much larger area, in which you include different other people who then, by means of such notes, even if they were typed, they could profit by your mental functions. This I think you could keep in mind during the summer, or during the rather short period that I will be away. I will be back again, I hope, by the end of July, so it is not so terribly long, but in any event let's say that there are two months, two months available for you

There are lots and lots of tapes. Many things are in the library at the present time and you are all the time supplied by tapes from New York, probably about four a week. You won't have time to listen to them all, I know. And you will have your own little meetings, because you have to continue with that. And in that then, if you make a task for yourself, that you are going to make at least some resumes of some of those tapes and if possible that you transcribe them. Look at the tremendous benefit it could be for other people. And as I say, that's exactly where the accent should be, not on your own. Work for yourself, is of course, for yourself. But how does one get free from this form of self-love even. Because if you try to develop, if you try to become, in the real sense of the word, a man, you cannot help but at times you would like to be a little proud or vain. And sometimes you would like to show off, I call it, to tell other people how wonderful you are. Or sometimes that even in a quietness, not saying anything, there is an expression on your face of a certain smugness, creating the impression that you do know it and don't want to talk because, maybe because you consider yourself superior. You have to look at these kinds of attitudes of yourself, what you really are, what takes place in you, and that then, at such a time this desire to wake up and to grow up, for yourself, and to become a man, is always tinged a little bit with the idea

that you are perhaps, the chosen one. And of course you are not.

You have a task, a task for yourself, a task to become a part of a totality of something that is represented by, perhaps, a spiritual world, or at least a certain realm of ethical, moral, and if possible, objective value. So that you are a part of that. And it is not necessary for you to consider that you are the only one but to make allowances for everyone else, and that then the idea ought to strike you that perhaps in finding a possibility of helping someone else, that in that way you might develop even more. You must share much more with each other. You are not all by yourself, not even in work, You have a group and you have a chance to talk. You have a chance to enter into the world of others, and then to add to your own world, if you possibly can. But in any event, to consider the accent not always on a selfish desire on your part, even if that selfishness would be and is of course permissible when it has to do with your wish to grow. The realization that in this growing and this gradual evolving of yourself, the realization that you become dependent on other people. And the more you grow, the more you realize that you become dependent. It sounds very strange.

In order to find for yourself the place where you belong you will of course in trying to work feel that you are different from others. You will have less and less friends. It is like Nietzsche explains it. You are climbing a mountain. And that at the bottom of the mountain there's an awful lot of noise and an awful lot of people, but you keep on climbing and there are less and less, because it is difficult. And when you get above the timber line it gets cold. And it's much more rocky. Of course the panorama is most beautiful and you feel you are doing something because to some extent you distinguish yourself from the others who have been left behind, and then after some time you are perhaps alone. And in that then you assume that you are working more than

someone else. And it sounds now paradoxical that that is only a little bit of the possibility of growth, and that the only way by which I should start to remember that I'm part of something else, that I will only be able to do that when I go back from the mountain and return to earth.

And that that picture of Nietzsche's is only just a little bit for the superman. And it has nothing to do with man as he should become, harmonious in this world. But that what should be added to the picture of Nietzsche is the other picture of Moses going down the mountain Niebo with the tablets under his arm, to give them to Israel, to people whom he left for whom he has now a task. You see, Moses climbed the mountain. And at the point where he was, you might say, in communication with that what was of a higher force or a higher kind of existence, he received information, and at the same time he also received a command that he never could enter the holy land. You see, this was a terrible thing for him because he still had a task and he wanted to return, you might say, as the head of the tribe, in order to cross the River Jordan, but he was ordered to stay on one side. All he could do was to climb that mountain. And then, in order to prove for himself that he was willing to follow that command, he had to carry the tablets, maybe they contained the Ten Commandments, who knows what he carried. In any event, it was the law. And he had to give that as his last gift, and then, because of that, he could die.

It is not always the fulfillment of oneself in thinking that one is "A-Number-One", or that one feels that one ultimately could become a teacher of certain information for the benefit of man. And that in reaching that particular height it's enough for me that I develop, because we make the same kind of mistake as becoming a mystic and although we may have communion with God, it may be for oneself the uppermost value for oneself, in the end it is still half.

And it is not the end of what a man should be. He should again, go back, we call it participation. He should return again to his daily life, and in that, you see, test himself, but in that, share, communicate, work together with others, so that you see, the accumulation of knowledge that you might have and putting it to test for yourself and climbing a mountain and sometimes feeling very lonesome and becoming, getting sometimes in such a state that you consider yourself suffering for the sake of achieving certain things. It is all very lovely and beautiful but it's only half. A real man returns. A real man has that what he has a being and is willing to place his being next to anyone else. This, you might say, is the command of his Endlessness. To represent, then, on in life the possibilities for man to let, through himself, flow that what is really the reason for the existence in the Universe of that what we now call the totality of everything existing as creation of all worlds. This, you see, is a very interesting concept, because it does not have to do with evolution of man; it has to do with involution; it has to do with the original idea of his Endlessness to create. And that man at whatever place he might happen to be, and maybe he happens to be on earth, has a task to become a good transmitter and not to be in the way as an obstacle because of his unconsciousness making it impossible for the flow of involution from positive absolute to the negative absolute not to be able to continue because man holds it up.

It's really a terrible thing when you consider it that way, because man with his desire to evolve wants to go to the sun absolute, the positive, and in that he forgets that he really has the task to fulfill first of not being in the way of that what is the idea of God as creation, and in such creation in which Earth remains at a certain place with mankind the way it is on Earth and where we at the present time realize whatever we are as man are under the obligation to become conscious simply for the reason not for our own development

but simply for the reason of not holding up the totality of flow required for an equilibrium which on Earth is necessary to offset that what otherwise would draw it evolutionarily speaking toward the sun absolute which has to be counteracted by the creation of the world toward the moon and toward the negative absolute.

And that man in that sense has a task to fulfill, and this he fulfills in the midst of other people and with them. That's why Gurdjieff talks about being able to stand the manifestations of others. You see, this is where the difficulty comes in, because I become exclusive. I don't want to include everyone, I want to include only those I call my friends. And then I say I wish them well, to some. And it is Peace on Earth, Goodwill towards all man. It is the love of mankind as they are, not as I wish them. It is the love of man in all manifestations even if they represent manifestations which I do not manifest. And it is based on this particular prescription of precepts of God or his Endlessness. The following the rules of objective morality in the fourth and fifth instance--to help maintain, to help carry the burden, to help relieve his Endlessness of his and in his task assisting him in making it possible for him to fulfill his purpose where he started out on, in accordance with the story of the creation of the universe, that man must never be in the way of that flow towards the negative absolute as a necessity for fulfilling an equilibrium and in order to enable negative and positive absolutes to become united again. This is the purpose of man on earth; this is the purpose of man himself, in which he himself is in his own world, and in which he can strive towards his own absolute, and in which he has to overcome that which is his own negative absoluteness.

So you see, this whole problem is now a question of understanding involution and not only that what I consider for myself as evolution. In the last instance, evolution of man is very selfish; involution is altruistic. And both

have to be in man if I ever will be able to love mankind as myself. I have to learn this. I say it has to become apparent in small things. And the first possible little thing there is in a group is to meet with them and to learn to stand each other's manifestations and to learn to understand how, I wouldn't say how to love them, but in any event how to tolerate them and how to be for them and how, it is of course, absolutely ridiculous to show off in the presence of them. Nothing closes up the channel faster than vanity. In order to loosen oneself from that, in order to become free, I have to see that whatever I do should not be for me only. Gurdjieff used to say that whenever you do anything it should have many different results and many different directions. It never should be limited to one particular little purpose which usually would be for your selfishness or at least within your own realm, but it should extend in as many possible directions as it could be made. When you meet, when you read, when you listen to tapes, when you discuss things, always have in mind the other person. This is the way you will grow. Not only that the other persons will help you to formulate if necessary, but it will call attention to the fact that it is not your own. That that what you are trying to say, even that what you are trying to manifest, and that what really can give you life is not your own. You just happen to be a little manifestation on Earth, temporarily representing if you possibly can, to the highest degree that is possible for you, a certain form of life, to the extent that you understand what is his Endlessness. And that that what you ultimately should be is nothing else but a channel of that life flowing through you and that the emphasis is on that life eternal, excuse me for using that word, it is omnipresence of that kind which temporarily is encased in your body and little bit in your feeling and in your mind. And that the freedom we are talking about is the striving to set free that what is life within one so that that life can continue to exist if necessary apart from

the totality, or, uniting with it, but at the point at which there is the possibility of that kind of a choice, and that if at that time one wants to choose to continue with this form of life and that form of consciousness, and that one has developed sufficiently one's conscience so that then together with that there is a will to manifest it in the best way possible, even if one is on earth.

And that this particular point of earth is a very small little bit of matter; Gurdjieff calls it the remote system Ors, quite remote, way way, far away from Karatas. Far away from where his Endlessness is. In order to give that kind of a distance; in order to illustrate how non-identified his Endlessness is with us human beings and that also at the same time this kind of a-- you might call it principle or symbol--exists that Earth is at a certain place for a certain purpose and that there are other places on this so-called Ray of Creation of which there are thousands and thousands and of which the Earth, Ray of Creation is just a little bit of one, that wherever it is in the Universe that it is necessary to come to the realization of the continuation of such force flowing from his Endlessness as Absolute to manifest itself in that form of balance making, balance manifestation in the Universe, which I say is pragmatically the only solution for us in accepting that what we now call stars and constellations and different things outside of our solar system even. That we never will be able to understand that what is outside because we have no means as yet in our mind or in our feeling to measure them, but that the possibility for the possible growth of one within oneself, the evolution within oneself, might be able to lead us to the point of a better understanding of that what is outside and that what is inside us. But that is it evolution, one never should forget that there is the necessity that we are still part at this place, as if we are at this place a transforming station, I call it. It is as if there is a converting element in which the power coming from his Endlessness and which

would run down because of its own I call it weight. And it is necessary to amplify it, to convert it, the transformer of the power line. So that then it is charged again in a different kind of voltage, and that the quality has been enhanced, it will have a further desire to continue on its creative path. Man in a conscious state helps this: man in an unconscious state stops it. And this you might say is partly a terrible thing, partly it doesn't matter at all, because it's simply then what man does in an unconscious state, simply relegating himself to the building of the transformer without actually doing anything about it, only he provides at that time the place for that kind of a power house, but he has no part in that what is the flow of involution returning in himself as evolution and creating within him, if he is a powerhouse, that kind of balance for himself which will enable him to grow up further and to leave whatever he wishes to leave after he has paid whatever is required of him to pay.

This kind of a concept is of course a tremendous one if one tries to think about it. And in order to bring it down to Earth and to see what is really the principle involved, here you will be for five or six weeks on your own. You will take in new material, many things that you don't know or perhaps do not know much about; you will read again and again; you will get together and profit by each others' explanations or descriptions of experiences. What will you do with it? In the first place you write down, you make yourself write down what you know. You put down on paper what is clear to you. You see what you member of discussion. If you have really the wish, the time to spend 30% at least of your energies for spiritual value; you see, you don't. At the present time it's already wonderful if it's 1%, simply because your body predominates, and the body has to be put a little bit in its own place where it really belongs, and then there has to be a chance for your emotion to grow, and then perhaps you

will be interested in I say at least 30% of your time and energy to be spent, as the Bible says, in the house of my father. It is the works of that what belongs to me as a human being but this human being now growing in the direction of a super human being. By that I mean a human being which is under the laws of Great Nature, under the laws of those rules outside of this body, under the laws which exist outside of his own solar system. A human man, a man who wishes to become a man, a man who actually can grow to his fullest development. You take in material, you put it down, you let it crystallize, and you give it out. You let other people profit by it. Whatever it may be that became clear to you may be of some help to someone else, and not for your glory but for the help of others to serve his Endlessness as represented by the manifestations of all your fellow men with whom you have any dealings. This will produce in you a certain solidarity, a certain wish to work together, and really work. I mean by that that you will forget a great deal of your own selfishness and your own desire of being a little too smug, or almost I would say, a little bit too good, or to consider yourself already so advanced. We're all on the road and we're all stupid, and we're all unconscious, and we stay that way unless you do something about it and unless you are willing to help each other to see it. And by means of that what you are, what you represent, show them, not with words, but what there is as being in you and the level that you then represent, and with that, then, you work together because anyone who really wishes to start out and can take anything in the outside surrounding as representing something of a different kind of nature, that then he can be awakened.

To what extent can you be that kind of alarm clock, that kind of a help? Again I say it is not a question of your mind; it's a question of your feeling. It is as if such a time you surround yourself with an atmosphere based on that what is the purity of your emotion, that what can go out from you forming an atmosphere and extend a little bit further than the ordinary atmosphere of

of your body, because there is an atmosphere of the body also. But the emotion can start to extend so that a person can feel that when you pass by. People are susceptible to that. People are at times able to hear, not always. But at times it is possible to reach them in that way, and then you're doing your, your duty, Partkdolg Duty. It is that kind of obligation that you have to participate, this is Part; Dolk is work; Duty is obligation. To understand that what really is the meaning of wanting to understand the totality of his Endlessness, of God, of that what I wish to become but I am not now. And it does not help me if someone else says I am. I still have to go through all the difficulties of my ordinary life, and simply avoiding my life, like sometimes, excuse me for saying it in, in your presence, to consider life an illusion is utterly absurd. That God is love, sure, it's a nice word. What is the meaning within one that I, myself, my little self, whatever it is represents that is really alive, and it may have at times certain qualities which are a little bit better and perhaps purer and maybe are on the road towards objectivity, but it is daily life that I have to face and simply saying it is an illusion for me, simply means I run away from it. I face it because I'm in life and I stay there until it blesses me. This is the work that is necessary; this is the wrestling with work; this is the wrestling with that what I want to eliminate from myself so as not to be in the way of something that flows as a current through me, through the Earth, through this World. To wanting to help maintain that, not to create a stoppage. If it is that his Endlessness will send me to Purgatory; it is to be purged of the stoppage which I have created. And I do that by remaining unconscious.

These weeks ahead of you; you have to think; you have to consider how can you as a group help. What can you do for yourself, and, because of that, for others, or for others and because of that for yourself. I give you a task every day before you go to work and the ordinary daily activities that you sit down for

five minutes, ten minutes if you wish, if you can afford the time, for God's sake afford the time, how much time do you spend anyhow in trying even to work or trying to think about the possibility of a spiritual life? How often do you really want to consider this particular question of death and what happens after? And that whatever you may understand by means of reincarnation or extra sensory perceptions and all the different concepts that are related to it. What is it to you unless you spend the time in considering it to start with and maybe afterwards to use it and work with it. So that in the morning you spend that time with God, or with the Holy Ghost, or with something that is dear and marvellous, and essentially essence within you, and you come to grips with it in being silent with it, and to sit and think, and meditate and ponder and to see what are the values for you of work and to what extent will you during that day do in order to further that work, for the sake of that work, for the sake of his Endlessness, I wouldn't even say for the sake of Gurdjieff, he was only an instrument. But if absoluteness exists, and if I exist, why shouldn't we exist together, and why shouldn't one understand what it is in my existence that prevents me from seeing the existence from an eternal standpoint. So you sit; you can walk too; you can concentrate; you can meditate if you like, with that in mind--what will I do today? To what extent can I now be of some use to someone else today, not my own, in relation to work with someone else; what can I give; what can my attitude be? How can I remain simple and still fulfill that what I believe is required for the other person as help, and in formulating it, maybe in being, in any event that then I must make the effort of being awake. Try this for one month. You can do it in different steps if you like. You can do it one week and then forget it, and then it again for a second week. Try to do it for four weeks before I come back. You have two months. You have time. But when you do it for one week, or whatever you do, it has to be done every day. And that day then should be colored by your intention, or your seriousness, and by your honesty

during the day, and the relaxing at the end of the day, to be able to see where you failed. You see you have to relax for that purpose. Because if you don't do that, you are so tight you might forget. And the tightness also produces associative forms, and in particular, the tightness, that is to some extent, the memory of my so-called "busy day," will give me hallucinations. It will also give me rationalizations. When I relax I take away the wind out of the sails of such things. And I come to myself and then I can really be a little bit more honest in my judgment, subjective as it may be; a little bit objective, perhaps, at the end of the day that I then consider, what have I done? And then again, make up your mind--tomorrow, I will try, better, if I can. Maybe you write down these things, maybe you come to certain conclusions, maybe you put it on a slip of paper, maybe you carry it with you--you look at it once in a while during the day, you try to remember it.

And do not, in the beginning, pay any attention to anyone else. Don't compare yourself with anyone. Don't say that he or she should be different, and don't accuse yourself that you should be different because so-and-so is apparently so much more advanced. Nothing doing. You stand on your own feet. Your conscience is your own conscience, it is not anyone else's, you make up your mind, you remain the judge for yourself, and that for the period, as I say, of four weeks at a time, will give you something--something of your own. Maybe, as I say, in the form of some notes. And then with this, with the intention of wanting to make a day not only for yourself, but to take in that what you believe perhaps as friends or those who might need it, or where you think that it might be most useful, that then with this you accumulate certain things, that gives you a passport. In that is written, on both sides of the ledger, what is good and what is bad, this time in the objective sense. It is the kind of document, that you take, then, with you, more and more. Sometimes the experience is like a

rock, indelibly engraved. Your heart has two sides: a left and a right. There are different things written in one, and different from the other side. The same as that the blood in one side is different from the other--sometimes on one side the blood is red and on the other side it is blue; on one side it is pure, the other side is impure. Both are needed for the heart. All your deeds are needed for your life. All the statements are needed, negative, positive, bad, not so bad, good, wonderful, stupid, all of them--it is you. Include it. Because all of it belongs to the total manifestation of yourself. And you have to learn in the first place to stand the manifestations of your own, and gradually include--and it is called "experimentation"--include the manifestations of others. Such manifestations of which you in the beginning are not capable, because they were not made for you and they did not belong to your type or in accordance with the Zodiac-type you represent. Whatever it is that you are psychologically, you are always a little bit less than the totality of all possibilities of man, and experimentation simply means that I try now to include into the manifestations of my own with which I am familiar also the manifestations with which I'm not familiar, in order to lead to the possibility of standing, that is, to be able to tolerate the manifestations of anyone I come in contact with, having in mind what is needed for man to be: to be a man who can act and feel and think, in all conditions, all conditions, non-excluding, and to know whatever in such conditions is needed to be done in accordance with your understanding. This I say, is leading to be able to tolerate everyone, to see where the different people belong, where is their place, where is your place, together with the others, not in the same place, different places, but each has a place, each can support, each, everyone of us can help. It doesn't matter where, it doesn't matter how stupid, how unintellectual, how over-emotional, how hysterical, how crazy, all of it, it is there. Where is that place. This one must find out. And when one

then knows, I say it is the third step after the participation (which is the second step), is that experimenting with manifestations of oneself and understanding of manifestations of others; then, having gone through these three steps of do-re-mi which happen to belong to the octave of my soul, I'm ready for loving mankind. You see, that love of mankind is represented by conscious labor. If I love mankind, I suffer. It is that I put myself in situations that I know are going to make me suffer, because I know I will have to have dealings with anyone--sometimes my enemy, sometimes those who I dislike, sometimes those who would kill me, sometimes those I wish to kill--that is suffering, to maintain oneself, that is labor, and only can be done when it is done consciously. This is the fa of the soul bridge, the fa is the octave belonging to soul development, the development of man that will give, if you understand the enneagram, that will give the crowning end to the end of the first cycle of man. It will give him the chance to become then a major and get a degree in self-knowledge, self-consciousness. He can write that after his name, "S.C."

Well, you see, here is your vacation. Here is something you should do. Sometimes you will not know how to do it, and lots of people, lots of times may even ask, or sit and hope. Remain active. Don't allow too much just to talk or to feel, even, but remain active. Whatever you can create of physical activity among you, whatever you could do for such a time of helping each other, painting a wall or digging a garden, going out to different places to work together, physically, even if you all go on a picnic--I don't care what you do. Even if you take a walk, or go and watch birds, or run round on a bicycle--but do it together--not by yourself. Because the exchange when you are together, working physically, that what is your body becomes the instrument of the expression of that what is your feeling and your mind. It is for that reason that your body exists. Your mind and your feeling are far superior, but by themselves they could never manifest on earth. And they need this body as a manifestation, in order that what

we call "become a man"--but what really a man is, is his mind and his feeling, and whenever that particular mind is reduced to the place where it belongs, that is, divorced from associative values which are just laid on, and are what you might call even "acquired characteristics," that then what remains is the potentiality of man as a feeling center becoming gradually a Kesdjian body, which because of the fulfillment of himself in the sense of becoming real as a man, feeling--that is emotionally conditioned in such a way that knowledge will reach him pure, because it is not put in any words.

Here is your work. Here are the different thoughts. Whenever you come together you can talk about it if you like. Talk honestly about what you have tried to do. Don't palaver. Don't go off onto all kinds of side issues. Don't become too theoretical. It is nice and useful and enjoyable. Save it for a little tea party. Have lunches together. We do it in New York, as you know. Bring your own food, make a little place, wherever it is, maybe here, if it is possible. Someone organize it, get some coffee, talk. Talk then intelligently, about the things you want to talk about. You exchange. Someone who might have read something can develop an idea, and give you the benefit of what their thoughts are. We do these kinds of things in New York, as you know. We have a little larger group, of course. We have certain things that people are interested in and gradually it starts to develop. We bring out some little kind of a report on what has been read, what they have thought about, a trip...everybody profits. We have a library--it's being built, gradually. These things are slow. We do some movements together--also a slow process. Don't be in a hurry--but all the time remain alert, alive. Don't sit down. Don't wait for someone else to do it. Be patient for the attempt with someone else. Maybe you don't understand it, but maybe you could help it if you really tried, and if you worked together, maybe. You can understand another person better when he is also trying. That

is, trying to be active. Don't rely on talk. Don't rely on anything someone says, "Now, that would be nice, we ought to do that," and then next day it's forgotten. If someone says, "You ought to do it," go ahead, tell him "YOU do it." "We ought to make an index card"-- go ahead, you do it. "We ought to have some money together"--collect it, go ahead. "We ought to buy this or that book for a library, some money is needed, who will do it"--go ahead, whoever suggests it. All the things that you feel you could become responsible for, the notes, the typing, the correcting of certain things, the resumes--where are your resumes, you, all you people. Just one or two, perhaps a little bit, and then sometimes a good resume, which has gone through them and felt--I single out one person among you who has done this, and he has carried it for you. Now what have you done to profit by it--if you had even the intention of reading them.

Sometimes, you know I'm critical, sometimes I have to tell you. I don't mind telling you that certain things I dislike. And in certain ways you are not at all what you sometimes claim to be, or that you sometimes say, "I wish to be"--you don't wish it, and you must know this for yourself. That way, when you are honest, and you know that a hell of a lot has to be changed in one, in one's attitude of really wishing to work, and the realization, how stupid and foolish and nincompoopish you are, how much of a slug! Gurdjieff uses this word not for nothing. Slugs. The way he explains it to Hasseim--"Oh, those slugs"--what are they, not even giving off any light. Some time ago I talked about Firefly and about the glowworm--they are not even that. You sit, sit, sit. How much do you want to pay with your efforts. Regardless of how much you are doing in ordinary life--it requires it, I know that. For years and years I've been a professional man. You can almost say it's easy for me now because now I'm a little bit retired so why shouldn't I do something like this and occupy my time? No, children, that is not the way it has grown. I've lived with these ideas for

over 40 years. I know what I'm talking about. I know how difficult it sometimes is to maintain them, and to keep a real wish going, and not to loose faith. And regardless of the difficult conditions or the distractions or the temptations, to hold on to that what really is important, and to compare it to whatever you may be exposed to, and then, come to the conclusion--this is it, or, it is not, or, not as yet, or whatever it may be. But the conclusion has to be honest, and whatever you claim, you have to know perhaps at times it may be required to put it into something else, as conversion, to put it into an activity and to live up to that what you have said or what you sometimes have promised to yourself, in the presence of others. And then you have realized that you were too weak to carry it out.

It's not up to me to accuse you, I don't do that. You are what you are. I only try to remind you what is important in life, and to the best of your ability, then, you work to try to understand what is in your life that really is the important part for you. And what can you do to work with it, to develop it, and to clear away the debris, a lot of junk, accumulated material which is of so little use, but perhaps has been useful in order to give you facility of a mental function, or perhaps an ability for the solar plexus to rotate a little bit, when everyone says, yes, I feel, or ^{ever} whenever I see something beautiful that affects me aesthetically, or of course, that sometimes I know deep within my heart is something that belongs to my religious possibility of development, perhaps sometimes explained mystically, perhaps sometimes by means of a direct necessity of application in my life, to show that I can forego certain things for the sake of someone else. If such things are known to one, what is needed is that I wake up to them, and without any fear that I will loose them, that I know also at such a time, that they can be much more confirmed and affirmed within me, and that with that I set out again and again each day in the world, hoping then that such a day will

be such a tremendous day of miracles. You never can tell when you will meet your God. I've said it before, you walk on the street, how do you know he is not just around the corner. You never know, when you open your door, what you will find: the secret treasures of your heart, maybe, uncovered and still pure, ready to be used--who will use them?

So that is for this coming couple of months. I'll see you again soon. Time goes very fast, at least it goes fast for me. It never should hang heavy on one's hands. If that's the case, the hands are not busy. And the more you use your hands, the faster the time will go, so that at times you will not even know that time exists. And that is heaven.

So goodnight. Let's let it go at that. See you when I come back.